Topics in Italian Culture

*From Hell to Paradise on Foot with Dante: Exploring the Landscapes of the Divine Comedy*

**Instruction Mode: In person**

**Fall 2022**

If you are enrolled in this course 100% remotely and are not a Go Local/Study Away student for NYU FLORENCE please make sure that you’ve completed the online academic orientation via Brightspace so you are aware of site specific support structure, policies and procedures. Please contact NYU FLORENCE if you have trouble accessing the Brightspace site.

**Syllabus last updated on:** 04-21-2022

**Lecturer Contact Information**
Federica Anichini

**Prerequisites**
None

**Units earned**
2

**Course Details**
- Meeting Time TBD
- Location: Rooms will be posted in Albert before your first class.
- Remote Participants: Your instructor will provide you with the Zoom link via NYU Classes.
- COVID-related details: In the interest of protecting the NYU FLORENCE community, we are closely following CDC guidance around COVID-19 and adjusting our recommendations and policies accordingly. Your health and well-being is our top priority.
  - If you are attending in person, you will be assigned a seat on the first day and are expected to use that seat for the entire semester due to NYU COVID-19 safety protocol. Please note that you are expected to attend every class meeting in-person; however, this may change during the drop/add period if in-
person student registration increases significantly or at any point during the semester if local COVID-19 regulations require additional physical distancing.

- Additionally, in-person students will be split into cohorts who will attend sessions.

Course Description

Dante wrote most of his *Divine Comedy* on foot. Banned from Florence by his political enemies, Dante sets on a journey that will touch different parts of the Italian peninsula. A similar destiny is shared by the protagonist of his poem, which follows the steps of a pilgrim constantly on the move. Strictly speaking, the protagonist journeys throughout an imaginary landscape made of the three realms of the afterlife. Dante however, feeds his readers’ imagination by making references to a real landscape—the descriptions of the *Divine Comedy*’s ghostly environment oftentimes summon up a medieval city, as well as the countryside outside the city walls.

By looking at the *Divine Comedy* from an ecocritical perspective, we will consider the Tuscan environment as one of the material components in Dante’s poem, and investigate how that environment is actively connected to the *Divine Comedy* poetic language and contents.

The relationship between imaginary places and geographic spaces determines the selection of cantos included in the course. When possible, the study of one of the cantos is combined with a visit to the corresponding site. In Florence, we will follow the Lapidary Dante itinerary, marked by a series of marble plates with quotes from the *Divine Comedy* identifying Dantesque locations throughout the city. Outside Florence, our visits will include the castle of Poppi, where Dante actually stayed as a guest of the Guidi counts, and the waterfalls of Acquacheta, as clamorous as the infernal river of Phlegethon. Throughout the semester, our primary objective will be to read a classic of literature while experiencing the geographical context that has produced it, and to investigate how that geographical context informed the text and its strategies.

Course Objective

Assessment Components

You are expected to attend class in person or remote synchronously. Failure to submit or fulfill any required component may result in failure of the class, regardless of grades achieved in other assignments.

The assessment for this course will include a strong digital component. Students will be asked to produce digital content concerning their own reception of Dante’s text and Dante’s experience. Such digital content will include journals and blogs (21st cent. Grand Tour); the creation of Dantesque itineraries in contemporary Florence and Tuscany (where, in Florence, would you set a specific scene of the *Divine Comedy*?); short videos illustrating new modes of fruition of monumental spaces, and monumental texts. The course includes a partnership with the Opera di Santa Croce. A selection of the students’ digital production will be posted on the Opera di Santa Croce website.

Teaching & Learning Philosophy
Required Text(s)
Electronic Resources (via Brightspace / NYU Library Course Reserves)


Arnold, E. An Introduction to Medieval Environmental History, History Compass 6, no. 3 (2008): 898–91

Barolini, T., Only Historicize, Dante Studies, 127 (2009). 37-54

Bintley, M. Reading Early Medieval Landscape and Environment: Materially Engaged Approaches to Documentary Sources, in Reading the Natural World in the Middle Ages and the Renaissance, Arizona Studies in the Middle Ages and the Renaissance, Vol. 46, Turnhout, Brepols 2020, pp. 3-20

Burroughs, Ch., Spaces of Arbitration and the Organization of Space in Late Medieval Cities, Hanawalt, B., Kobialka, M., Medieval Practices of Space, Minneapolis: University of Minnesota Press, 2000, pp. 64-100


Iovino, S., Opperman, S., Material Ecocriticism, Indiana University Press, 2014, Introduction: Stories comes to matter, pp. 2-17


Ireland, C., Discors Concordia, Swamps as Borderlands in Dante’s Inferno, Neophilologus, 104, 2, Jun 2020: 177-188


I. Text and geographic space:

**Session 1 - Introduction to the course: the ‘material turn’ in literary studies**


**Session 2 - The book of nature**


**Session 3 - Nature vs. artificial landscape**


**Session 4 - Inferno I: Reading the landscape in Dante’s Divine Comedy**


**Session 5 - Inferno VI, IX: Crossing Town Walls in Hell**


**Session 6 - Inferno VII, VIII, IX: Swamps as Liminal Spaces**

C. Ireland, *Discors Concordia, Swamps as Borderlands in Dante’s Inferno*, *Neophilologus*, 104, 2, Jun 2020: 177-188

II. On the footsteps of the Divine Comedy in Florence:
Session 7 - *Inferno* X (Via Calzaioli, Guido Cavalcanti)

Session 8 - *Inferno* XIII (Statue of Mars, Ponte Vecchio); *Inferno* XIX (Battistero)

Session 9 - *Inferno* XV (Santa Maria Maggiore, Brunetto Latini)

Session 10- *Purgatorio* XII (Via San Salvatore al Monte); *Purgatorio* XIV (Torre della Zecca Vecchia)

Session 11- *Paradiso* XV (Chiesa di Badia)

III. On the footsteps of the *Divine Comedy* in Tuscany:

Session 12 - *Inferno* XIII (Selva di Filetto e Pontremoli)

Session 13 - *Inferno* XVI (San Benedetto in Alpe, Cascata dell’Acquacheta)

Session 14 - *Inferno* XXX, *Purgatorio* XIV (Castello di Poppi e Romena)

**Classroom Etiquette**

To optimize the experience in a blended learning environment, please consider the following:

- Please be mindful of your microphone and video display during synchronous class meetings. Ambient noise and some visual images may disrupt class time for you and your peers.
- Please do not eat during class and minimize any other distracting noises (e.g. rustling of papers and leaving the classroom before the break, unless absolutely necessary).
- If you are not using your cell phone to follow the lesson, cell phones should be turned off or in silent mode during class time.
- Make sure to let your classmates finish speaking before you do.
- If deemed necessary by the study away site (ie COVID related need), synchronous class sessions may be recorded and archived for other students to view. This will be announced at the beginning of class time.
- Students should be respectful and courteous at all times to all participants in class.

**Academic Policies**
Grade Conversion
Your lecturer may use one of the following scales of numerical equivalents to letter grades:

A = 94-100 or 4.0
A- = 90-93 or 3.7
B+ = 87-89 or 3.3
B = 84-86 or 3.0
B- = 80-83 or 2.7
C+ = 77-79 or 2.3
C = 74-76 or 2.0
C- = 70-73 or 1.7
D+ = 67-69 or 1.3
D = 65-66 or 1.0
F = below 65 or 0

Attendance Policy
Studying at Global Academic Centers is an academically intensive and immersive experience, in which students from a wide range of backgrounds exchange ideas in discussion-based seminars. Learning in such an environment depends on the active participation of all students. And since classes typically meet once or twice a week, even a single absence can cause a student to miss a significant portion of a course. To ensure the integrity of this academic experience, class attendance at the centers, or online through NYU Brightspaces if the course is remote synchronous/blended, is expected promptly when class begins. Attendance will be checked at each class meeting. If you have scheduled a remote course immediately preceding/following an in-person class, you may want to write to the center to see if you can take your remote class at the Academic Center.

As soon as it becomes clear that you cannot attend a class, you must inform your professor and/or the Academics team by e-mail immediately (i.e. before the start of your class). Absences are only excused if they are due to illness, Moses Center accommodations, religious observance or emergencies. Your professor or site staff may ask you to present a doctor's note or an exceptional permission from an NYU Staff member as proof. Emergencies or other exceptional circumstances that you wish to be treated confidentially must be presented to staff. Doctor's notes must be submitted in person or by e-mail to the Academics team, who will inform your professors.

Unexcused absences may be penalized with a two percent deduction from the student's final course grade for every week's worth of classes missed, and may negatively affect your class participation grade. Four unexcused absences in one course may lead to a Fail in that course. Being more than 15 minutes late counts as an unexcused absence. Furthermore, your professor is entitled to deduct points for frequently joining the class late.

Exams, tests and quizzes, deadlines, and oral presentations that are missed due to illness always require a doctor's note as documentation. It is the student's responsibility to produce this doctor's note and submit it to site staff; until this doctor's note is produced the missed assessment is graded with an F and no make-up assessment is scheduled. In content classes, an F in one assignment may lead to failure of the entire class.

Regardless of whether an absence is excused or not, it is the student's responsibility to catch up with the work that was missed.
Final exams
Final exams must be taken at their designated times. Should there be a conflict between your final exams, please bring this to the attention of the Academics team. Final exams may not be taken early, and students should not plan to leave the site before the end of the finals period.

Late Submission of Work
(1) Work submitted late receives a penalty of 2 points on the 100 point scale for each day it is late (including weekends and public holidays), unless an extension has been approved (with a doctor's note or by approval of NYU SITE Staff), in which case the 2 points per day deductions start counting from the day the extended deadline has passed.

(2) Without an approved extension, written work submitted more than 5 days (including weekends and public holidays) following the submission date receives an F.

(3) Assignments due during finals week that are submitted more than 3 days late (including weekends and public holidays) without previously arranged extensions will not be accepted and will receive a zero. Any exceptions or extensions for work during finals week must be discussed with the Site Director.

(4) Students who are late for a written exam have no automatic right to take extra time or to write the exam on another day.

(5) Please remember that university computers do not keep your essays - you must save them elsewhere. Having lost parts of your essay on the university computer is no excuse for a late submission.

Academic Honesty/Plagiarism
As the University's policy on "Academic Integrity for Students at NYU" states: "At NYU, a commitment to excellence, fairness, honesty, and respect within and outside the classroom is essential to maintaining the integrity of our community. By accepting membership in this community, students take responsibility for demonstrating these values in their own conduct and for recognizing and supporting these values in others." Students at Global Academic Centers must follow the University and school policies.

NYU takes plagiarism very seriously; penalties follow and may exceed those set out by your home school. Your lecturer may ask you to sign a declaration of authorship form, and may check your assignments by using TurnItIn or another software designed to detect offences against academic integrity.

The presentation of another person’s words, ideas, judgment, images, or data as though they were your own, whether intentionally or unintentionally, constitutes an act of plagiarism. It is also an offense to submit work for assignments from two different courses that is substantially the same (be it oral presentations or written work). If there is an overlap of the subject of your assignment with one that you produced for another course (either in the current or any previous semester), you MUST inform your professor.

For guidelines on academic honesty, clarification of the definition of plagiarism, examples of procedures and sanctions, and resources to support proper citation, please see:
Inclusivity Policies and Priorities

NYU’s Office of Global Programs and NYU’s global sites are committed to equity, diversity, and inclusion. In order to nurture a more inclusive global university, NYU affirms the value of sharing differing perspectives and encourages open dialogue through a variety of pedagogical approaches. Our goal is to make all students feel included and welcome in all aspects of academic life, including our syllabi, classrooms, and educational activities/spaces.

Attendance Rules on Religious Holidays
Members of any religious group may, without penalty, excuse themselves from classes when required in compliance with their religious obligations. Students who anticipate being absent due to religious observance should notify their lecturer AND NYU SITE’s Academics Office in writing via e-mail one week in advance. If examinations or assignment deadlines are scheduled on the day the student will be absent, the Academics Office will schedule a make-up examination or extend the deadline for assignments. Please note that an absence is only excused for the holiday but not for any days of travel that may come before and/or after the holiday. See also University Calendar Policy on Religious Holidays

Pronouns and Name Pronunciation (Albert and Zoom)
Students, staff, and faculty have the opportunity to add their pronouns, as well as the pronunciation of their names, into Albert. Students can have this information displayed to faculty, advisors, and administrators in Albert, NYU Classes, the NYU Home internal directory, as well as other NYU systems. Students can also opt out of having their pronouns viewed by their instructors, in case they feel more comfortable sharing their pronouns outside of the classroom. For more information on how to change this information for your Albert account, please see the Pronouns and Name Pronunciation website.

Students, staff, and faculty are also encouraged, though not required, to list their pronouns, and update their names in the name display for Zoom. For more information on how to make this change, please see the Personalizing Zoom Display Names website.

Moses Accommodations Statement
Academic accommodations are available for students with documented and registered disabilities. Please contact the Moses Center for Student Accessibility (+1 212-998-4980 or mosescsd@nyu.edu) for further information. Students who are requesting academic accommodations are advised to reach out to the Moses Center as early as possible in the semester for assistance. Accommodations for this course are managed through NYU [SITE].

Bias Response
The New York University Bias Response Line provides a mechanism through which members of our community can share or report experiences and concerns of bias, discrimination, or harassing behavior that may occur within our community.

Experienced administrators in the Office of Equal Opportunity (OEO) receive and assess reports, and then help facilitate responses, which may include referral to another University school or unit, or investigation if warranted according to the University's existing Non-Discrimination and Anti-Harassment Policy.

The Bias Response Line is designed to enable the University to provide an open forum that helps to ensure that our community is equitable and inclusive.

To report an incident, you may do so in one of three ways:

- Online using the Web Form (link)
- Email: bias.response@nyu.edu
- Phone: 212-998-2277